

LIVESEY'S MORAL REFORMER

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ONE PENNY.

THE MORAL REFORMER.

My most anxious wish is to see this country peaceful, prosperous, and happy. Whatever other changes take place, we shall never realize this till the people are *morally* reformed. For more than 20 years, I have, according to my humble means, been attempting to promote this reformation. I have seen so many promising individuals disgraced; so much litigation and strife; so much misery in families; many painful conflicts between employers and workpeople; and the failure of many schemes propounded for the benefit of the working class—arising entirely from the absence of a higher-toned morality, that it is my present intention to direct all my exertions to this important point. It is not, however, a system of morals, arising merely from *expediency*, that I wish to enforce; but that comprehensive system of duty which God has revealed to us, and enforced by sanctions the most impressive. To carry out these views, I have determined to publish the present work; and intend to spare no exertions to render it worthy of an extensive circulation. With the exception of some of the paragraphs under the head of "Varieties," all the articles will be original.

Whilst trade and commerce, arts and sciences, are rapidly advancing, I think it will be conceded on all hands that the morals of the great bulk of the people have not made equal progress. Though we cover the land with factories, connect every town in England with railways, and even find abundant employment for the people, unless morals make a proportionate advance, these of themselves will not produce *happiness*, nor secure the tranquility or safety of the state. Unless the people are morally improved, being now brought into large masses, and possessing increased facilities for mischief, the result, notwithstanding all other advantages, may, sooner or later, be internal commotion, if not a national wreck.

On the other hand, if love to God and love to man, manifested by a strict regard to the principles of benevolence and integrity; a daily reverence for the Deity, and an ardent desire to do those things which are pleasing in his sight; if dispositions such as these prevail in a nation,—blending themselves with the laws and all the most striking volitions of the state, we have the *best human guarantee* for its internal peace and protracted prosperity.

To promote these grand and ennobling features in every man, in every cottage, in the palace, and in the whole nation, is the great object of *THE MORAL REFORMER*. It will fearlessly expose corruption in every department, and in its attempts to raise the character of the people, will advocate and explain the principles of moral obligation, and enforce in minute detail, the whole duty of man.

The acknowledgment of the evils existing among us is pretty uniform: but the *remedies* proposed are *various*. The number of schemes propounded to meet the evil,

shew, at least, the deep interest felt on this subject. It would not be difficult to name the reason why so many of these have failed. Were we to listen to some zealous politicians, we should believe that the carrying into effect of their favourite views would be the termination of evil to the country: and the advocates of various sciences, and others, are ready to assert the same. It is not intended to deny that such may assist as *auxiliaries*; but regarding them as *specifics*, we shall most certainly be deceived. Any scheme discordant with the arrangements of the Creator, however plausible, is sure to fail; and those only can succeed which are based upon an acknowledgment of the supreme authority of "the will of God." A nation is miserable or happy, elevated or depressed, secure or tending to ruin, just in proportion as this will is regarded in all its practical applications.

Here, then, I take my stand. It will be my first and most anxious wish to learn, to understand, and to reverence this will—the will of my Father who is in Heaven; and, as far as I am able, by the facilities which the patronage of the public may afford, in the spirit of kindness and charity, to diffuse it abroad, and to expose every practice hostile to its authority. Whilst on the one hand, religion—the brightest emanation from the throne of God—will not be modelled to suit any established system, or to serve the sinister and worldly purposes of either prince, priest, or peasant; on the other hand, this cherub of mercy—this harbinger of peace shall not be insidiously concealed from the world, and an innumerable mass of immortal beings deprived of its comforts and its hopes, by the warping influence of any abstract philosophy, seeking popularity by promising to the people what it never can perform. "The fear of God is the beginning of wisdom;" and any teaching that abstracts our powers, or diverts our attention from this, is a canker-worm in the root of the social system, which will, sooner or later, destroy its loveliest fruits. Without a solemn recognition of divine obligations, embracing all our arrangements—domestic, social, educational, political, and philosophical; without the renovating and exalting influence of sincere and sound religion, it is impossible ever to secure what we all seem anxious to obtain—"the greatest happiness of the greatest number."

The clear application of these views is the indispensable obligation of *self* and *social reform*: and instead of contenting ourselves with acknowledging and lamenting existing evils, to consider the part which belongs to *each* of us to effect their removal. Government is now expected to do everything; and instead of each individual working in his sphere, to the utmost of his power, and operating upon society by those paternal and social influences which God has given us, and which, by increased self-denial and zealous exertions, may be made powerfully efficient, we *stand still*, clamouring too much

for the reformation of the world by mere Acts of Parliament! Man's happiness—the nation's weal—the glory of God, all say—EVERY MAN SHOULD DO HIS DUTY.

WHAT I SHOULD LIKE TO SEE.

1. *Sufficient employment and competent wages given to every working man.*—This is to be accomplished by securing extended connections in trade; attending to the better cultivation of the land; turning the capital of the country into the most productive channels; destroying all monopolies in the labour market, and allowing every workman to rise in proportion to his merit; cultivating a spirit of subordination and respect for the laws, as a likely means of inviting and retaining capital in the country: cheapening food and the necessaries of life; and by turning the time, capital, and ingenuity now engaged in the *unprofitable*, food-destroying, and demoralizing traffic of making and selling intoxicating liquor to businesses producing a profitable return to the nation.

2. *The working people more healthy.*—This is to be attained by constant attention to cleanliness; suitable food, moderate labour, and a fair proportion of exercise in the open air, and clothing suited to the season; by avoiding damp houses, and dwellings near to stagnant water, or other nuisances; by avoiding all sudden transitions from heat to cold; by being temperate in *every thing*, and abstaining entirely from all intoxicating liquor.

3. *The working people's cottages more comfortable.*—I would have every cellar closed as a dwelling for human beings; the walls of every cottage frequently whitewashed or coloured; the floors clean; the windows in good repair, and not patched with paper or rags; a good supply of water; the beds cleaned, and the bedding changed; the furniture tidy; every thing in its place, and every thing done at its proper time. Good taste, attention, industry, and sobriety are requisite for accomplishing these.

4. *A stricter regard to the relative duties of life.*—Parents loving, instructing, and watching over their children; children obedient to their parents in all things, assisting them to bring up the family, and especially honouring and helping them in old age; husbands loving their wives, bringing home their earnings, keeping faithfully their marriage vows, and doing all they can to make them comfortable; wives reverencing and obeying their husbands, avoiding all gossiping, and striving to promote the comfort of their families; sisters and brothers cordially united, living in peace, and submitting one to another in love.

5. *A complete school reform.*—So that children would waste less time, learn more, and enjoy more pleasure over it. The system of teaching should be suited to the age and to the natural bent of the mind; the danger of imitating bad examples should be carefully guarded against, and all vice be made to bear a most repulsive character. Schools should all possess a *recreative* character; and the charges should not range too high so as to exceed the circumstances of working people, nor get too low, so as to exclude teachers of good attainments.

6. *An improved appearance to our streets.*—By having them well laid out on the best principles, kept in good repair, frequently swept and well lighted; by removing all nuisances; keeping the walls clear of old bills; painting the fronts of the houses once a year; well paved and well cleaned walks; by preventing obstructing groups of persons on the foot walks, and teaching all the people as they move to keep to the right side.

7. *More out-door conveniences for recreation and health.*—Every public path leading out of our towns, should be kept dry and in good order. Additional public walks should be formed and laid open, and play grounds established for persons of all ages, free from pub-

lic houses or any other immoral establishments; cheap baths should be built and recommended; every facility should be afforded for assisting the people to take jaunts to watering places; and arrangements made for affording occasionally, on cheap terms, to the whole population of towns, the benefit and pleasure of rural scenes.

8. *More familiar intercourse betwixt the rich and the poor.*—If the poor were better acquainted with the rich, they would think more favourably of them; and if the rich were more in the company of the poor, they would be more sparing in their censures. We come from the same earth, and though divided for a short time by the caprice of fortune, we shall shortly meet in the same place. All grades should frequently commune together; but it is evident the first approach must be made by the rich.

9. *Persecution cease.*—Each to love his fellow, not because he is a churchman, catholic, or dissenter, but because he is "a good man," and "zealous in good works." We should dislike no man for his *honest* opinions. Let truth find its way not by force or fraud, but by its own evidence and excellency, and it need never shrink from free discussion. In reference to all differences and discussions, we should remember the Apostle's advice, "Let all your things be done with charity."

10. *A stricter regard to truth.*—Falsehood is nearly allied to theft, and tends equally to weaken the bonds of society. Without confidence in each other's words, neither laws, nor bolts, or bars, can preserve the social compact. Not to speak the truth, either in trade or in training children, or to escape any difficulty we may be placed in should be constantly deprecated. Truth, like honesty, has always a good front. "Lying is an abomination to the Lord."

11. *A more consistent regard for paying debts.*—None should be contracted but with a fair prospect of being able to pay; the time fixed should never pass without a due acknowledgement; and pretences and excuses should never be made which the individual knows to be false. The non-payment of just debts, though not the most vulgar, is one of the most *prevailing* sins of the day; and it is much to be lamented that few are more guilty than those who make the greatest profession of religion.

12. *An increase of piety.*—Not of sectarian religion, but such as consists in a deep impression of the existence of God; a profound admiration of his wisdom; a delight in his mercy; a fear of offending him, and an anxious desire to do all his will. I wish that every man favoured with vision would lift up his eyes to heaven, and admiring the works of God, and rejoicing in his promises, would learn daily to adore the Giver of all our mercies.

A number of other things *I should like to see*, which I can mention in a future number.

A TRUE AND AN AFFECTING CASE.

"We have neither money, meat, nor fire, and have never tasted food since yesterday at noon," said a poor woman, who called a short time ago, requesting me to write a letter to her parish. "Pray what is your name, and where do you live?" She answered, "we live in — Street, and my husband's name is Barton; you remember going with him to the magistrates—and we should have been starved to death, if you had not assisted us at that time." "Indeed," said I, looking at the woman whom I had taken to be a perfect stranger, "are you the woman who lay sick on the floor when I visited your family?" "I am the same person." "Well I never expected I should again see you alive: how have you been doing since that time?" With an honest simplicity, the woman replied, "we have been ill put to it I assure you; last week we had a poor rate to

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pay, and I went to the overseer to see if he would do something towards it: he told me they could do nothing but for aged people, and I came home just as I went." A person then present, moved by her pitiful tale, ordered her to call for a basket of potatoes; and I requested her to step in again at two o'clock, having just then a pressing engagement, promising to note down all the particulars, and to write the letter. Her countenance brightened, even with so small a gift, and she promised to come at the hour appointed, observing just as she went out, "we are quite willing to do as far as nature will let us, but you know when we are quite done up we cannot do any longer." These were her own words, and the heart, with such an object present, that could have remained unimpressed, scarcely deserves to be called human. She was punctual in her attendance at the time mentioned, when the following conversation took place:—

"How many children have you?" "Three."

"What is the oldest?" "Nine years of age."

"What can your husband earn per week?" "He is so often unwell, that he only averages about four shillings."

"You also weave occasionally, don't you?" "Yes; I often manage to get two cuts, which come to 3s. 4d.; but as I have most of my work to do after dark, I burn a deal of candle to get that much."

"And what have you to pay out?" "We have 2s. 4d. for rent; at least, 8d. for coals; and we cannot do with less than a pound of candles."

"You have very little left for meat when all is paid, not to mention clothing?" "Indeed, we have; and many a time, when we have had to wait for work, or got a bad warp, it was much less than what I have stated. I do assure you we had not a bit of meat in the house this morning, till I got those potatoes; and as we had no fire, [this was on the 8th Dec.] I got leave to boil the potatoes at a neighbour's house. We have one child very ill—it is under the Dispensary; and it takes most of my time to nurse it. We have buried three others."

"Were you ever in the workhouse?" "We were in one week, but we did not like; and the overseer gave us a trifle, and advised us to go to Preston, to try to do for ourselves. When work was so slack, last summer, he went to see if the overseer would give him work, having found some others out-door labour; but he ordered him back, being so feeble that he could not do it." I asked no more questions, but wrote the letter, setting forth the condition of the family, and urging the overseers' immediate attention to the case.

The husband carried the letter; but having five or six miles to walk, he was later than he intended. Several persons, I suppose of the committee, were seated in the overseer's house when he made his application. He was exceedingly unwell, and almost exhausted with his journey; and consequently evinced a faint, feeble, and rather incoherent address. In the popular fashion of "overhauling" paupers, some of them accused him of being in liquor; but one of the party, not disposed to believe without both seeing and smelling, came near enough to pronounce positively that the man was innocent of the charge. *Actual distress* passes for nothing on these occasions; and therefore another *excuse* was invented. "He was then told he had come 'too late;' but this, arising, as it did, from the poor man's inability to walk in less time, was an additional reason why he ought to have been relieved. However, he was dismissed, and sent home without a farthing. This was on a Friday. Starvation stared the family in the face, and on Monday, the wife was determined to go herself. Happening to pass the street where they reside, I stepped in, during her absence, and such a scene of wretchedness appeared—but I will not attempt to harrow up my readers' feelings by a minute detail; trusting rather that the

mention of this may induce every true Christian to *seek out, visit, and assist* such cases, of which, I fear, there are too many in every town. However, I will just notice, that an old woman—the wife's mother, was nursing the children; the youngest child was very unwell; the apartment was very small, destitute of furniture, with a poor bedstead, and scarcely any bed-clothes, standing at the upper end of the room; I remember remarking how low it was, for although I am but 5 feet 8 and $\frac{1}{2}$ inches high, I could just prop the ceiling; the fire was nearly out, although the day was very cold. "Where is Barton?" said I to the old woman. "I don't know," was her reply, "he went out, and I judge he is gone to meet his wife." She then began to tell me the tale of their disappointment at receiving no relief on the Friday, and how the poor woman was forced to go herself, adding another observation, the import of which was—"she is gone to see if the parish will let them *live or die*." "Have you any thing in the house," I next inquired. "I assure you," answered the old woman, "there is not a morsel of coal, and but for that bit of stick which you see burning, and which we picked up, the fire would have been out: that bit of bread," pointing to a small piece of coarse loaf in the corner, "is every mouthful there is in the house, and they would not have had this but for me. I get a shilling a-week from the town, which I drew on Saturday, and as they had nothing to eat, I bought them a shilling's worth of coarse flour, and that is what is left." This was sufficient; I put no more questions; I scarcely could refrain from tears; my hand went involuntarily into my pocket, and I left them a trifle. She expressed many thanks, and observed as I was coming out—"my daughter shall call, and let you know how she has gone on."

Next morning, the poor woman called, and told me of her success; and oh! how often have I felt, as on this occasion, grieved to find that we have men capable of taking office, as if it were for no purpose but that of concentrating the cruelty of a whole parish in their own inhuman hearts. She travelled five or six miles, spent most of the day, came back fatigued and mortified, and all for what?—*a shilling!* She was also told that she was not to come again; but that on St. Thomas's day there would be a "dow," of which she might be allowed a share. "Now, Mr. Livesey," said the woman, in the language of despair, "*what must I do?*" "Don't go near them any more," was my answer; "apply to the overseers here, and if they refuse, by telling you to apply to your own town, as they often do, lose no time, but go and state your case to the magistrates, and I am quite sure they will not allow you to starve." I presume she did so, and succeeded, for I have not seen her since.

I here beg to remark that of late it has become quite fashionable to declaim against the poor, when dire necessity has compelled them to assume the character of "pauper." Because a few cases of imposition have been detected, there seems a disposition to treat the poor as if they were all imposters. *I will never question a poor man's innocence because his neighbour happens to be guilty:* I will not indulge myself in surmises, nor will I give credit to any accusation, till by *personal visitation*, the facts are clearly proved. Let the calumniators of the poor visit their cottages, inspect their beds, their furniture, their living; inquire into their earnings, especially those of the weavers and labourers; mark their time lost through waiting for employment, sickness and misfortunes to which a family is liable; and calculate the cost of rent, fire, furniture, food, clothing, &c., if honestly paid for; and I am quite certain, if they be candid, they will cease to rail against them. In this part of the country, as a body, there exists among the poor a spirit of independency; for if it be possible to maintain themselves by their own industry, they will not become

troublesome to a parish. I have often remarked that I never heard a bad tale respecting any person which, upon close enquiry, was not exaggerated. This may be well applied to the subject before us; and I entreat the wealthy classes, before joining in the mad dog cry of *put down pauperism*, raised against their unfortunate brethren,—children of the same family,—destined to the same home,—frequently to indulge themselves with the luxury of *paying a visit to their humble abodes*. Though sometimes attended with painful sensations, such visits are *valuable lectures*, calculated to enlarge the judgment, excite the sympathies of our nature, and lead to a *practical* compliance with the beneficent injunctions of our Creator, “to pity”—and not to *punish or despise*—“the poor.”

THE CREDIT SYSTEM EXPOSED.

“Don’t you see that horse how it sweats by pulling above its share,” said a gentleman to his fellow passenger, “and yet the driver never lays the whip on.” “Yes,” was the reply, “and I also observe that the other tall brown mare scarcely pulls any. You see how slack the traces are, and though the driver has flogged her more than all the four, she is still cold shouldered.”—Hard things have often been said against a practice in this part of the country called *shopping*, and also against another very common practice—*dealing with “Scotchmen,”* meaning persons who, by taking samples through the country, take orders on credit for tea, clothing, &c., to be paid for by periodical instalments. To such cases the travellers’ observations will apply. I think it has never been proved that persons engaged in either of these businesses are dishonest in their dealings; that is, that they either give short weight or short measure, or that they exhibit one article as a sample, and send out an inferior. Doubtless there are “bites” among them, but such we must consider the exception, for where is the trade or the profession free from such? No; the complaint against them, and no doubt with much truth, and especially against one of the parties, is, that *they charge exorbitant prices*—that for instance, a shawl which might be bought in Cheapside for 9s. is charged 13s., and that a coat cloth selling at 15s. per yard at a ready money shop, is charged 18s. or 20s. It is true some of them are unusually pressing for orders, but that may pass unnoticed, for a little firmness and decision on the part of the person applied to, would prevent any injurious effects. Looking at *results* one thing is evident, that this class of traders do not get *richer* than others. The shopkeepers, I know, are generally great sufferers, and though numerous, very few get fortunes. The others, though exposed to the fatigues and buffetings of a travelling business, scarcely in the long run stand equal in their success with those who serve at the counter and carry on a settled business in the town. But, “they charge extravagant prices.” I admit the fact, of which I could give many striking illustrations. But why is it that they are *induced and enabled* to do so? The case of the *mare* and the *horse* affords the answer. *One will not pull*, and therefore the other three must necessarily have a heavier draught. This represents a numerous class of customers, (and if I should say one fourth of the whole, perhaps I should not exceed the truth,) who get goods and *never pay for them*, and the loss thus sustained has necessarily to be made up by those who are more honest, and whose means are sufficient for the purpose. Perhaps no class of persons to the extent of their trade, make so many bad debts as the parties in question, and therefore, unless they suffer themselves to be ruined, such must be their system of doing business that the *good customers pay for the bad*, by the charge of an extra price upon their articles.

Hence, again, the over-willing horse, by *working too much*, and pulling too freely, allows the others to do less than their share. Just so the honest industrious artisan who ties himself to a shop, or gets into the traveller’s books. He not only suffers himself, by consenting to pay an unreasonable price for his articles, but virtually gives a licence to others to relax in their payments, and in fact to be idle and dishonest. Whilst by his own improvidence he is impoverishing himself, he is also buoying up a bad system which, without such support, could not exist a single day. He pays above his share, and calculating upon this, the trader is induced to take orders from persons, many of whom cannot or will not pay the debts they contract, and after much contention and dispute an attorney is employed to settle the difference, at whose hands a great number of thoughtless and improvident persons are made to suffer.

This I take to be a correct view of the whole matter; and if working people generally were but sufficiently economical never to buy (except in case of great extremity,) any article on credit, and never in any case to give more than a fair price, this outrageous credit system would soon be abolished. Every man must see upon whom the blame ought to fall; and the true remedy is equally clear. Suppose two men went into a butcher’s shop; one industrious and the other idle. Each makes a purchase, the former 5lbs., the other only 3lbs. Now, if the industrious man have so little concern for his own interest as to allow the butcher to cut from his joint and add to the other till both are equal, who is to be blamed? The act of equalizing is certainly the butcher’s, but he profits nothing by it. The fault is with the thoughtless, improvident, though industrious individual. Exactly similar is the case of shopping and dealing with “Scotchmen.”

SHREWD REMARKS OF CHILDREN.

I am fond of listening to the talk of little children, and have often been delighted and somewhat surprised with their *humorous and shrewd remarks*. Indeed at an early age, they are much more discerning, and possess a larger share of reason and reflection than most people imagine. It is true you cannot bend their attention for any length of time to one subject, but they are unprejudiced, and their minds are susceptible of correct and abiding impressions. It is deeply to be lamented that most parents, especially the working people, have so little time or inclination, to adopt a kind, familiar, recreative system of training children, calculated to produce a seasonable development of their powers. And it is still more to be regretted that most school systems, instead of being based upon a close observation of children’s dispositions, and suited to the engaging peculiarities of infancy and boyhood, are just what caprice, custom, or mere interest has made them. I have been led to these remarks by having noticed the following simple, though pertinent observations of two children, Alfred and James, one four and the other six years of age:—

James, in answer to a question of his father, “Who made you,” replied “God,” and then in a tone of true simplicity asked, “and *how little* are we when God makes us?”

Alfred, playing with his father’s hands one evening, put the following question—“How *big* are God’s hands?” “God has no hands” was the reply; “He is a spirit.” “How then” he again enquired, “could He make all things *without hands*?”

“It is against the will of God for soldiers to kill men” said father, in a conversation respecting war.” “Yes” replied Alfred, “it is no use for God to make men for soldiers to *kill* them.”

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apple" said father, upon finding some of the children moving before the dinner was finished. James was the boy to whom this deprivation had to be applied. The cloth being drawn, his sister was sent to the cupboard for the apples. James assisted her to choose them, and in order to meet the case selected all *large apples*, and as near as possible *all of a size*. The father laughed heartily when the apples were placed on the table, at so shrewd an act of self-defence.

Speaking one day of the *captain* of the packet, young James, looking at his father, said "what kind of a *cap* does he wear?"

"Which is your *right* hand?" said father to the elder boy, at the breakfast table. "This" said James, holding it out. "And which is his *wrong* hand?" rejoined Alfred. The smile of the father proved that he regarded this as a *smart* remark.

Who sends us rain? "God sends us rain" answered one of the boys; "But he gets it out of the sea first" replied the other.

"Looking over a picture of the king's carriage and six horses, James asked father why there were so many as *six* horses. "Why don't you know," remarked Alfred, "that the king is *very* heavy."

"What sort of poetry is that" said James, looking over a small book which father had just taken up, "is it that sort which makes us *laugh*?"

James brought a written paper to father for him to read. He, appearing to hesitate, from the difficulty of making out the writing, the boy observed "Can't you read it? If you don't read it you can't be a *father*."

THE TEMPERANCE REFORMATION.

Perfect sobriety is a branch of good morals, and however much it may be disregarded, in reference to many individuals, it must take the *precedency* of all other virtues. I am aware that people may be *sober* and yet addicted to many vices; but at the same time we know that *all* good teaching is lost upon the person addicted to *intemperance*. That which dethrones reason defies the best means of improvement. A drunken man is a *brute*; and just in proportion as men are progressing to that state by moderate drinking, they approximate to this character. The body is debilitated--the mind is bewildered, and appetite governs the whole man. Drinking intoxicating liquor is the simple cause of all this debasement; and all our efforts for good should commence with enjoining abstinence. Restore to the intemperate, the cool unclouded possession of his reason, and he is what God intended him to be--a man; and may become the hopeful subject of moral and intellectual training. That body, which was little more than a wreck, may become possessed of all the ordinary attractions of renewed health; and the mind which was confused as chaos, and wild as the whirlwind, may yet serve as a steady and brilliant lamp, to guide the wanderer and his dependants through the mazes of an intricate world.

The nation is composed of *ones*; and if the advantages to an *individual*, by becoming sober, be so great, what must be the total amount of good by making the temperance reformation *national*? When the terrors of the law, the teaching of the wise, and the influence of the press, when, in fact, all other means had failed to arrest the impetuous course of drunkenness, the simple scheme of tee-totalism was no sooner tried than its efficacy was demonstrated. It has succeeded beyond all expectation; and thousands and tens of thousands are now delighting in the liberty werewith this system has made them free. It is also highly gratifying to find from physiological investigation, that abstinence from alcoholic drink is perfectly compatible with, and indeed essential to, the health

of the human system. Many medical men have given in their adhesion to these views; and a little time only is necessary to allow prejudice to subside, fashion to relax its hold, and the judgment to assume its proper sway, to bring over as converts in opinion, if not in practice, all the enlightened part of the community. The beneficial changes which are now rapidly progressing in the conducting of social meetings, (where the landlords' influence is excluded) may be viewed as a prelude to this desirable event.

Concessions as to the truth of tee-totalism are certainly gratifying, but fall far short of the *practice*, and still further short of the *open* and *fearless* advocacy of the system. The thoroughgoing, consistent temperance reformer is willing to share in the odium of *agitating* the subject, and to join and persuade others into a confederacy for extending the cause over all the world.

Every man who assumes the character of a teacher, either in religion or politics, to be consistent, ought to be a tee-totaller. Can we expect success in attempting to build the temple of God, while a dangerous under current is laying bare its foundations? Can the state ever be benefitted by the clamours in favour of reform, raised by persons who are not willing to reform themselves? "The greatest happiness to the greatest number" is the creed of the politician; but as drinking brings *the greatest misery to the greatest number*, when we see him indulging in liquor, and perhaps dealing it out to his ruined and emaciated customers, it is impossible to reconcile his conduct with his creed. If we consult facts; if we take observation as our guide, we shall find that in reference to many individuals, what political agitation could not do, tee-totalism has accomplished to their entire satisfaction. Let England be sober, and with her superior advantages, she might be the first country in the world.

I have now tried the system for more than seven years; it is one of our family rules, and there is no consideration, no offer, however magnificent, which could induce me to abandon it. In my domestic arrangements it shall be cherished while I live, and I feel a confidence that it will not be less respected by the whole of my ten children, after I am numbered with the dead. Could I make my voice to be heard to the four quarters of the globe, I would proclaim to all as a preparation for true enjoyment, the doctrine of abstinence from all that can intoxicate.

The temperance societies, though generally not so enthusiastic as when they first charged upon the enemy, continue still in the field. By efforts which, considering all the circumstances, are really surprising, this system is now fully before the world; England, Ireland, Scotland, Wales, and the Isle of Man, are all combined in the battle against intemperance; America still leads the van, and I do hope, that God, who has the hearts of all men in his hand, will soon make this worthy cause gloriously triumphant.

CONVERSATION BETWEEN A WORKING MAN AND A CLERGYMAN.

As a working man was delivering the prospectuses of the Moral Reformer in Windsor Square, a genteel, pleasant-looking gentleman, all in black, stepped up and inquired, "What have you got there?" "Prospectuses of Livesey's Moral Reformer," was the reply, "will you accept of one." "Thank you," said the old gentleman; and having taken out of his pocket a pair of silver-mounted spectacles, and fixed them in a proper position, he fastened his eyes on the paper, and thus commenced the following conversation:—

C. Indeed there is great need of moral reform. One

cannot attend the Sessions without deeply lamenting the debasement and criminality of the people, and especially of our youth. The changes which have taken place, through the rapid extension of manufactures, have a strong tendency to demoralize the once happy peasantry of this country. Distress and drunkenness are every where visible; and decent people can now scarcely walk along the street without being insulted. In turning the corner, just now, I passed five or six men, apparently labourers, waiting for work on account of the frost, and I was horrified to hear the number of oaths and obscene expressions which they mixed with their conversation. But this is not all—I fear there is a strong indifference to religious ordinances, if not a direct bearing towards infidelity, even among the educated.

W. Much of what you have said, Sir, I believe to be true. It is a matter in which we are all interested, but of the first importance to such as yourself. To mark the progress of vice, and to apply a suitable counteracting influence, are the duties of every minister, and I presume that is your profession: and as you appear to have noticed the one, I hope you will not overlook the other. If Christian ministers had done their duty, I think society would have been in a vastly different condition to that which you have just described. Who are responsible for the moral condition of the people, so much as those ordained to be their teachers? Who is answerable for the safety of the sheep but the shepherd of the flock? I maintain that it is impossible to counteract the vices arising from the publichouses and beer shops, at the corners and in the middle of every street—the pestilential influence of the houses of ill fame—the deteriorating effects of masses of young people working together—the corrupting tendency of overgrown wealth—the unbridled and fashionable excesses of the voluptuous and the gay—without the *constant, uniform, unceasing, universal, corrective power of religious teaching*: and this teaching, to be efficient, must be similar to that which was exercised by Christ and his Apostles. To a great extent, the people at present seem to be like sheep without a shepherd. How persons, for instance, are to be benefitted by sermons which *they never hear*, and influenced by the entreaties and advice of a man whom *they never see*, I cannot understand. As from a variety of causes, the mass of the people do not attend any place of worship, the word should be *brought to them*, with *plainness of speech*, pressed *affectionately* upon their attention, and I feel no doubt that it would be well received.

C. You really seem to cast hard reflections upon the ministers of religion. If people will not come at the stated times for public worship, when they *might* all hear the Word of God, the ministers are not to be blamed.

W. I assure you, Sir, I have no wish to be harsh: I am but a working man, but I have read my Testament, and there I find that mighty moral changes were effected—so great as to be compared to “a new creation;” and that these changes, so far as human instrumentality was concerned, were produced by the poor, plain, unaffected ministers of Jesus, who “laboured night and day”—“went about doing good”—and who were determined to “spend and be spent” to promote the salvation of the world. I can truly say that such is *not* the case now-a-days; and this is the principal reason why those of your order, instead of being esteemed above every other, are often subjected to what may appear uncharitable remarks.

C. So these are the opinions you have got from reading your Testament. What you say in some points may all be very good; but times are changed—that plan which sustained the infancy of our religion, will not exactly answer now when it is more matured. The

clergy of this country are gentlemen of the highest respectability; and, perhaps with a few exceptions, they attend well to the duties of their office.

W. Possibly they may, so far as those duties are enjoined by the canons and formularies of their respective churches, and according to the standard by which the clergyman's office is made a learned profession instead of a course of *self-denial* and *incessant* labour. Indeed it is not my wish to impugn the motives of any individuals, but to condemn the *system* which has placed our religious teachers in so objectionable a position. Forced into the ministry, perhaps, by the limited fortune of their parents, for a “piece of bread,” the fault is not their own; but even with this disadvantage, were it not that they are almost compelled to walk in a *prescriptive path*—to imitate their *predecessors* and *not* the *Apostles*, many of them, after all, would make good ministers. Sunday preaching may suffice for those who go to hear; but what effect can be produced upon the vast number who never darken the doors of a place of worship? Other arrangements must be adopted to meet their case; and I am confident we never can improve upon the spirit of those pursued by the primitive teachers, and which are briefly expressed in such a text as this—“*DAILY*, in the temple, and in *EVERY HOUSE*, they *CEASED NOT* to teach and preach Jesus Christ.” Suffer me also to remind you of the conduct of other persons who adapt their *plans* to the *object* to be obtained. Ministers might take an example from the merchant, who is to be found attending his business, not one day, but every day in the week—from medical men, rising by night, and running by day to every street, lane, or alley in the town—from the schoolmaster, unceasingly plodding among his pupils, morning, afternoon, and night. Or, to be still more primitive, let them notice the exertions of the “soldier,” the “shepherd,” the “husbandman,” and the “labourer,” to all of whom Christian ministers are compared, from whose arduous employments they might learn the extent of their duty, and the labour and fatigue connected with its proper performance.

C. Well; you are become quite a lecturer on this subject. There is a great deal which is plausible in what you say; but the tendency of your notions would be to upset all our venerable institutions, and I would suggest to you that you would be much better employed in minding your work, than in finding fault with the clergy. They have enough to contend with, and many of them are not so well paid.

W. I am not talking about pay; I know but little as to the amount of their salaries, and I care less. I would grudge no man a fair living for his labour; but I do say this [Here the working man grew unusually warm, giving along with his declaration a stamp on the flags, with his right foot,] *THAT THEY OUGHT TO SPEND THEIR TIME AMONG THE PEOPLE*: that they ought to visit, not merely the *sick*, but the *healthy*; not merely the *rich*, but the *poor*; and I think, with the present number of ministers, supported by the public, there ought to be no family, no man, woman, or child, exempt from the frequent and beneficial influence of religious teaching. And if there be any difference as to the character or station to which these offices should be performed, the *most helpless*, the *most wicked*, and *abandoned*, ought to have the preference. We cannot have a reformed people without moral influence; and how is that to be secured if ministers, who should be the “moving power,” stand still?

C. I hear you know but very little of the duties of the clergy; for though they may not go from door to door, or deliver lectures in school-rooms or cottage houses in the evenings, as I suppose you would have them, they are still engaged in furthering the operations of many comprehensive schemes of benevolence, for the good of

mankind. They have to study a great deal; for in these days of refinement, it would not do for the minister to go into the pulpit unprepared. They have to attend missionary societies, tract societies, Bible societies, all requiring a share of their support, and few anniversaries take place, at which they are not called to assist.

W. I say not one word against any of these, though I cannot help thinking that the immoral and irreligious condition of the people arising from ministerial neglect, has given birth to many of these institutions, and that they are tolerated too much as *substitutes* for ministerial activity. For instance, how much easier is it for a minister to engage a boy or a girl to deliver tracts at the poor people's houses, than to visit themselves from door to door? Plain christianity requires little study in order to teach it. Embellishments are not essential to good sermons. Plain speaking does the most good. Literary study, and deep scholastic research, may be necessary for the theologian who delights in polemic divinity, but those who content themselves with persuading in simplicity, "all men every where to repent," "to turn to God, and do works meet for repentance," feel no anxiety for such pursuits. You have yourself admitted that society is very much demoralized; this acknowledgment confirms my previous views, that no *substitute of tracts, or books of any kind, can supply the place of that personal, and persevering labour, which belongs to the ministerial office.*

C. No doubt we might all do more than we have done; none are perfect, and although I cannot fall in with your ultra and I must say extravagant views, yet I admit that in some points you are correct. Indeed I know several ministers who have began almost to act upon your plan; but then they are not very popular in respectable companies, nor I think ever will be. A clergyman must act with prudence, and not lower the dignity of the office he sustains: but I must be going.

W. I am obliged for the time you have lost in listening to a stranger, and one so much your inferior. All I have to say is that teachers ought to be "the light of the world," "the salt of the earth," as conspicuous for good as "a city set on a hill." Just as we commit the street clearing to the scavenger—the lighting of lamps to the gas man—the health of the people to the faculty—the peace of the district to the magistrate—we naturally commit the morals of the people to the teachers of religion—and as in one case so in the other, if the work is not done, or done badly, *the responsible person ought to bear the blame.*

C. I must really be going—I hope you will not forget to teach *yourself* as well as the *parsons*—and to impose as severe a yoke in one case as you seem anxious to do in the other. Good day.

W. Good day, Sir. [Touching his hat and making a bow.]

VARIETIES.

EVIL FOR GOOD.—I received the other day, a letter, under the Liverpool post-mark, charged 1s. 2d. With the exception of a single line too coarse to mention, it was a blank sheet, inclosing an old farthing and one of the printed addresses I lately published to the shopkeepers of this town, on temperance. Some time ago, I was annoyed in the same way, by a letter containing an old card, belonging to a member of the Temperance Society. In both cases the postage was returned to me.

TOBACCO.—To give but a faint idea of all that has been said against the use of tobacco, would require volumes. King James added his name to the list of its opponents, and wrote a philippic entitled "A Counterblast to Tobacco," in which he warns his subjects not to sin against God, and harm their own persons and good, by persevering in "a custom loathsome to the eye, hateful to the nose, and harmful to the brain." In Russia, also, smoking was forbidden under the pain of having the nose cut off: and so late as 1690, the Romans were excommunicated if detected in using snuff or tobacco in the church of St. Peter.

DRINKING AT SALES.—"Well Thomas, I heard you filled them pretty well," said I to an old farmer, whose sale had taken place during the week. "I don't think any of them were much worse." "You should have given them coffee instead of liquor." "Oh," exclaimed the old man, "It has been a custom ever since I was born; and if you don't keep them on the ground you can sell nothing."

WHAT DO THEY SELL?—In noticing the advertisement of a landlord entering upon a certain "Arms" I find that it all amounts to this, that he will keep "a good stock of prime home brewed ALE, and WINES and SPIRITS of the choicest quality." Why really, is it any wonder that landlords should complain of bad times, when they thus attempt to mock the progressing intelligence of the people. The traveller or the social man, if he might choose, prefers in the first place *good food*, about which in this advertisement there is not a single word. An inn conducted on proper principles should be *home from home*.

PAUL PRY was never intended to represent any one individual, but a *class*, and was suggested by the following anecdote:—An idle old lady, living in a narrow street, had passed so much of her time in watching the affairs of her neighbours that she had at length acquired a knowledge of the sound of every knocker within hearing. She fell ill, and unable herself to observe what was going on, stationed her maid at the window as a substitute. The servant, having become tired with her duties, grew careless. "Betty, what are you thinking about; don't you hear a double-knock at No. 9, who is it?" "The first lodger, ma'am." "Betty, Betty, I declare I must give you warning; why don't you tell me what that knock is at No. 54?" "Why, Lord, ma'am, it is only the baker with pies." "Pies, Betty, what can they want with pies at 54, they had pies yesterday?" "A 'Paul Pry,' therefore, is what Paul the Apostle would call 'a busy-body in other men's matters.'"

THE FEMALE CAPACITY.—Women, in their course of action, describe a smaller circle than men; but the perfection of a circle consists not in its dimensions, but in its correctness. There may be here and there a soaring female who looks down with disdain on the paltry affairs of "this dim speck called earth," who despises order and regularity as indications of a grovelling spirit; but a sound mind judges directly contrary. The larger the capacity, the wider is the space of duties it takes in. Proportion and propriety are among the best secrets of domestic wisdom; and there is no surer test of integrity and judgment than a well proportioned expenditure.—*Mrs. H. More.*

WHEN AND HOW TO DECORATE WOMEN.—It is superfluous to decorate women highly in early youth; youth is itself a decoration. We mistakingly adorn most that part of life which least requires it, and neglect to provide for that which will want it most. It is for that sober period when life has lost its freshness, the passions their intenseness, and the spirits their hilarity, that we should be preparing. Our wisdom would be to anticipate the wants of middle life, to lay in a store of notions, ideas, principles, and habits, which may preserve, or transfer to the mind that affection, which was at first partly attracted by the person. But to add a vacant mind to a form which has ceased to please; to provide no subsidiary aid to beauty while it lasts, and especially no substitute when it is departed, is to render life comfortless.—*Ibid.*

THE ADVANTAGES OF FEMALE COMPANY.—How often have I seen a company of men who were disposed to be riotous, checked all at once into decency by the accidental entrance of an amiable woman; while her good sense and obliging deportment charmed them at least into a temporary conviction, that there is nothing so beautiful as female excellence, nothing so delightful as female conversation.—To form the manners of men, nothing contributes so much as the cast of the women they converse with. Those who are most associated with women of virtue and understanding, will be always found the most amiable characters. Such society, beyond every thing else, rubs off the protuberances that give to many an ungracious roughness; it produces a polish more perfect, and more pleasing than that which is received from a general commerce with the world. This last is often specious, but commonly superficial; the other is the result of gentler feelings, and a more elegant humanity: the heart itself is moulded, and habits of undisciplined courtesy are formed.—*Fordyce.*

WHAT LEADS TO TYRANNY?—Lord Durham lately observed, in a conversation which he had the honour to hold with the Emperor of Russia, "that absolute power led to tyranny." "No," replied Nicholas, "it is only ignorance which leads to tyranny." This was the answer of the Emperor, and we ask if such a sovereign could ever become a tyrant? The Emperor is by character gay, and he likes to see the pleasures sparkling round him; but he loves truth, and he gives the greatest tolerance to such opinions as are not promulgated in a manner to endanger the public peace. The poet Puschkin, who is just dead, was both republican and atheist, but the Emperor did not disturb his private life, and, when he died, he gave a pension of 12,000 roubles to his widow and children.—*Journal de Frankfort.*

NEW YEAR'S DAY.—By general and tacit consent, New Year's Day, like an American housewife's cleaning day, appears to be set apart for wiping out all a man's old scores, that sin has chalked up against him, moral, mental, social, and political. It is a time when almost instinctively we promise ourselves to mend—when, we secretly vow to our own conscience that we will do better in the coming than we have done in the last twelve months. It is a time when, if any time in our lives, we manage to do a little in the way of moralizing on human events and doings in general, and on our own in particular—when we cast up the debt and credit sides of our mental cash-book, and balance the account, as well as we are able. But alas! how few of us have any quantity of good remaining to us under the head of "cash in hand!"—*Weekly True Sun.*

CHRISTENINGS.—Bishop Porteus had an utter aversion to long names, and fine names, and more than one name. A mason's wife, belonging to the next parish, presented her urchin to be christened. What took place is as follows:—"Say the name," said I, with my finger in the water. "Acts, Sir," said she. "Acts," said I "what do you mean?" "Thinks I to myself, I will ask the clerk to spell it. He did, a C T S—so Acts was the babe, and will be while in this life, and will be doubly or trebly so registered, if ever it marries or dies. Afterwards, in the vestry, I asked the good woman what made her choose such a name. Her answer *verbatim*: "Why, Sir, we be religious; we've got vour on em already, and they be calld Matthew, Mark, Luke, and John, and so my husband thought he'd compliment the Apostles a bit." The idea of complimenting Apostles with this little dab of living mortar was too much; even I could not help laughing. I have no doubt she will go on to Revelations, they being particularly religious people.—*Blackwood.*

NATIONAL BENEFACTORS.—The names of those who have enriched our gardens with useful and valuable plants are deserving of record and remembrance. Sir W. Raleigh introduced the potatoe: Sir Anthony Ashley first planted cabbage in this country—a cabbage appears at his feet on his monument; Sir Richard Weston brought over clover-grass from Flanders, in 1645; figs were planted in Henry VIII's reign, at Lambeth, by Cardinal Pope; it is said the identical trees are still remaining. Spilman, who erected the first paper-mill at Dartford, in 1590, brought over the first two lime trees, which he planted, and they are still growing. Thomas Lord Cromwell enriched the gardens of England with three kinds of plums. It was Evelin, whose patriotism was not exceeded by his learning, who largely propagated the noble oak in this country, so much so, that the trees he planted have supplied the navy of Great Britain with its chief proportion of that timber.—*Bolton Free Press.*

RIDLEY, MARTYRDOM.—The following was the supper which Bishop Ridley had the night before he suffered. It will show the manner of living, and the price of provisions at that time:—Bread and ale, 3d.; shoulder of mutton, 9d.; a pig, 11d.; a plover, 4d.; wine, 1½d.; and cheese and pears, 2d.; in all 2s. 6½d. At this supper he behaved with as much ease and cheerfulness as ever; in the former part of the evening he washed his beard and his legs, and at supper invited the company to his marriage next morning. "Quiet yourselves," said he, "my breakfast will be somewhat sharp and painful, yet I am sure my supper will be more pleasant and easy."

VALUE OF BOOKS IN THE MIDDLE AGES.—A Countess of Anjou, in the 15th century, paid for one book 200 sheep, 5 quarters of wheat, and the same quantity of rye and millet; and in early times the loan of a book was considered to be an affair of such importance, that in 1299, the Bishop of Winchester, on borrowing a Bible from a convent in that city, was obliged to give a bond for its restoration, drawn up in the most solemn manner; and Louis XI (in 1471) was compelled to deposit a large quantity of plate, and to get some of his nobles to join with him in a bond, under a high penalty to restore it, before he could procure the loan of a book which he borrowed from the faculty of medicine at Paris.—*Conversations on Nature and Art.*

PICTURE OF IRELAND, BY PROFESSOR RAUMER, OF BERLIN.—My mind is filled with one thought—I can entertain no other; it is that of the inexpressible wretchedness of so many thousands. In England I looked in vain for misery, and all the complaints which I heard seemed to me to be partial and exaggerated. Here no words can express the frightful truth which every where meets the eye. To form any idea of it, you must see these houses—not houses but huts—not huts but hovels, mostly without windows of apertures; the same narrow entrance, for men and hogs: the latter lively, sleek, and well fed; the former covered with rags, or rather hung with fragments of rags, in a manner which it is impossible to conceive. If I except the respectable people in towns, I did not see upon thousands of Irish a whole coat, a whole shirt, a whole cloak; but all in tatters, and tatters such as are nowhere else to be seen. The ruins of ancient castles were pointed out to me, but how could I take any pleasure in them while the desolate ruined huts surrounded me, and testified the distress of the present times more loudly than the others did the grandeur of the past?

REGARD FOR CHARACTER AFTER DEATH.—Serjeant Weir, of the Scots' Greys, was pay-sergeant of his troop, and as such, might be excused serving in action, but on such a day as the battle of Waterloo he requested to be allowed to charge with the regiment. In one of the charges he fell, mortally wounded, and was left on the field. Corporal Scott, of the same regiment (who lost his leg) asserts, that when the field was searched for the wounded and slain, the body of Serjeant Weir was found with his name written on his forehead, with his own hand, dipped in his own blood! This, his comrades said, he was supposed to have done that his body might be found and known, and that it might not be imagined he had disappeared with the money of the troop.—*Guide to Knowledge.*

SELF-INSTRUCTION.—The following excellent advice is given in a letter to the working classes, which is ascribed to Mr. M. D. Hill:—"Franklin says, 'If you want a good servant wait on yourself.' I might startle you by saying, If you want a good education teach yourselves: nor would the advice, if understood in too literal a sense, be sound; but it is true beyond all doubt, that every man who has had a really good education has done infinitely more for himself than his best teachers have done for him; and it is equally true that many of the greatest men that ever lived have been self-educated. For my own part, I believe the greatest difficulty in learning is overcome when the scholar is made aware that with arduous and industry he may do everything for himself, and that without these good qualities no teacher can help him."

AMERICAN BOYS.—An American of ten or twelve years of age is as much of a young man as an European at sixteen; and when arrived at that age, he is as useful in business, and as much to be relied on, as a German at twenty-four, or a Frenchman at fifty. Something similar to it may also be found in England; but neither climate nor education promote it to the same extent as in America. From the earliest period of his life a young American is accustomed to rely upon himself as the principal artificer of his fortune. Whatever he learns or studies is with a view to future application, and the moment he leaves school he immerses into active life. His reputation, from the time he is able to think, is the object of his most anxious care, as it must affect his future standing in society, and increase the sphere of his usefulness.—*Grund's Americans.*

HEAVEN.

(Recited by Professor Greenbank, in his Lectures on Elocution.)

There is a world we have not seen,
Which time shall never dare destroy,
Where mortal footstep hath not been,
Nor ear hath caught its sounds of joy.

There is a region lovelier far
Than sages tell or poets sing,
Brighter than summer beauties are,
And softer than the tints of spring.

There is a world,—and Oh how blest!
Fairer than Prophets ever told,
And never did an Angel guest
One half its blessedness unfold.

It is all holy and serene,
The land of glory and repose;
And there, to dim the radiant scene,
The tear of sorrow never flows.

It is not fann'd by summer gale,
'Tis not refresh'd by vernal showers,
It never needs the moon-beam pale,
For there are known no evening hours.

No; for that land is ever bright
With a pure radiance all its own,
The streams of uncreated light
Flow round it from th' Eternal Throne!

There forms that mortals may not see,
Too glorious for the eye to trace,
And clad in peerless majesty,
Move with unutterable grace.

In vain thy philosophic eye
May seek to view that fair abode,
Or find it in the curtain'd sky,—
It is the DWELLING PLACE OF GOD.

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